The Western Conference Unitarian

APRIL 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

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ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St., Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M.

MOUNT PLEASANT—First Congregational Society Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M.
Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

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The
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EDITOR
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According to the letter, Easter is a strictly Christian festival, founded upon the stories of the empty tomb and of the appearances of Jesus after his death, as these are found in the New Testament. Historically it has been associated with the dogma of the resurrection of the body. This is the reason why any participation in the festival on the part of Unitarians seems to many illogical and indefensible.

If the letter were all we might well yield not only all claim to, but also all desire for any part in Christendom's Easter. But the letter is not all. The spirit must be taken into account. And according to the spirit, Easter is broadly human, founded upon certain impulses and instincts of the human heart and upon certain natural responses of men and women to stimuli of a certain kind. The particular doctrines and ceremonies into which these issue are temporary in their hold upon men, but the instincts, the forces that play upon human beings and the power of response abide. The instinct is that to use our powers, to live, to create, rising at last into a consciousness of life and power; the forces that play upon us are the seasonal changes and the influence of great personalities; the response is physical, moral and spiritual. On all these grounds we have a legitimate share in the Easter festival.

In temperate latitudes, at least, the association of Easter with seasonal changes has always been close and suggestive. On one side Easter is clearly a Nature Festival. The recurring wonder and glory of the awakening of Nature each spring, the "Life again, leaf again, love again," together with the changes in one's own physical being and the accompanying changes in one's habits makes a profound impression upon us, even though we live under quite artificial conditions. The old myths tried to express this. There is no dogma clearly enunciated, but there is a quickened sense of power and promise, of life and love, of an exhaustless energy, sufficient for all needs. On this side the festival has no distinctly moral element and so has its grave dangers, but it lays broad and deep foundations in feeling, breeds the spirit of hope and trust, gives the consciousness of an abundant life in which we share.

The other great external influence associated with Easter is that of great human personalities. The emphasis here is upon QUALITY, rather than QUANTITY of life; the appreciation is of spiritual values. These great personalities both reveal high human qualities and evoke them in other men. Humanity instinctively asserts that this higher type of life is indestructible, endowed with self-renewing and re-creating power. As Emerson puts it—"In the presence of Jesus it is easy to believe in the immortality of the soul." Such personalities

also have power to quicken in other men latent spiritual forces, so that they, too, live this fuller life. Living thus their trust is deepened. In the familiar words of our "Statement," "We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of a life to come."

For us these two streams of influence are blended in the Easter festival. We gladly acknowledge our kinship with the life that stirs in leaf and flower and we rejoice in our conscious fellowship with Jesus and other great souls who have helped us to realize a life which has spiritual values. It is not for us to profess knowledge where we do not know, or to pretend sympathy with the letter of the church's Easter, but it is for us to share the deepened trust and the inspiring challenge which the spirit of Easter expresses and quickens. These are summed up in a sentence from Emerson and one from Paul. "All that I have known teaches me to trust for all that I do not know." "He that hath this hope purifieth himself."

John McSweeny, of Wooster, Ohio, has occasioned considerable newspaper comment by his suggestion that for real helpfulness to the average man a "Five Inch Library" properly chosen would outclass Ex. President Eliot's "Five Feet of Books." One may well agree with Mr. McSweeny without in the least undervaluing the larger collection. The smaller library is much more likely to get a chance to do its educational work, because it is much more likely to be read. Again, what is read is far more likely to be reread and thought about. Furthermore its parts would be chosen on somewhat different grounds from those of the larger collection. Its purpose would be to bring together, not extended examples of the world's best literature, but to bring to the consideration of the average man the things he supremely needs to know and practice.

Mr. McSweeny suggested certain chapters which should be contained in such a five inch library. We shall not give his list, nor shall we offer one of our own,—at least, not at present. We wish only to call attention to one title in his list, which also stands high on our own,—Chapter 10 in Prof. James' Psychology. More than twenty years ago we read the substance of this chapter in a contribution to "The Popular Science Monthly," entitled "The Laws of Habit." No other writing of the same length has had such profound influence on our thinking and acting as that one chapter. It certainly is a good title with which to begin our five inch library. It might be worth while for our subscribers to send in to this office the two or three brief selections which have most helped them to live and to achieve. It is surprising to find how few of the things we have read have really counted and how VERY few are indispensable.

With its present limitations of size the Western Conference Unitarian cannot, like the Unitarian Advance, carry a Department of Social Justice. We can, however, express our hearty sympathy with the growing tendency in all the churches and especially in our Unitarian churches, to emphasize the social significance of religion and to bring the spirit of brotherhood to bear in concrete ways upon specific problems and conditions of our time. We are not only sympathetic with the movement and glad to have our small part therein, but we are distinctly hopeful as to the ultimate attitude of the Unitarian church towards it. We can follow Mr. Holmes gladly when he gives us a program of things to do, albeit the fulfilment of such a program is beyond our present strength; we can not follow him when he upbraids and denounces our Unitarian churches and declares that "there is no health in us." An extended observation of our churches in the Middle West convinces the writer that social enthusiasms are not lacking among us and that our people are not unresponsive to the new vision. What most of our churches need is not denunciation but wise and inspired leadership.

THE RESURRECTION.

W. HANSON PULSFORD, CHICAGO.

Nothing can well bring to our minds more forcibly the unconscious change in men's thought with reference to the resurrection than a reference to the fourth of the thirty-nine "Articles of Religion." It runs, "Christ did truly rise again from death and took again his body, with flesh, bones and all things appertaining to the perfection of Man's nature; wherewith he ascended into heaven and there sitteth." Few even in the churches which are supposed to stand for the conceptions of which the articles are the authorized exposition any longer really accept such a belief. The thought of the flesh and bones of Jesus sailing up into a place called heaven is so outside the horizon of men's thought today that quite apart from any knowledge of the evidence in the matter the thing is to the majority simply incredible on the face of it.

That this is gradually being felt to be so even among the defenders of the old position seems evident from their constant reiteration of the statement that the resurrection of Jesus in "one of the best established facts of human history." "Methinks he doth protest too much." So absurd a statement evinces first of all a growing sensitiveness to the fact that the old doctrine is becoming untenable. It is a kind of ecclesiastical "shouting to keep his courage up" which in the church, as elsewhere, is a bad sign.

For while the fact that the followers of Jesus came to believe in the resurrection is undisputed, the only evidence for the resurrection itself is not strong enough to convince one even of something in itself more easily credible. Paul and the gospels do not agree as to the time or as to the precise nature of the appearance, or as to the place or as to the persons to whom the risen Lord appeared. As Pfleiderer well says: "The only thing certain is that the belief arose." The evidence given us as to the fact itself by all the available witnesses is so contradictory and inconsistent that to rest on it the burden of supporting a statement like that quoted from the articles is impossible.

Nevertheless such is the power of traditional opinions and even of inquiry which has pledged itself in advance to come only to certain definite conclusions, that an orthodox minister not long ago questioned the possibility of the writer's preaching an Easter sermon. Happily Easter and Easter hope do not rest on any such doubtful ground. Easter is older than Christianity and rests on no imperfectly accredited miracle, but on the order of the universe. When long ago our Teutonic fathers, when the spring broke the fetters of the frozen streams and wakened a new hope and gladness in the hearts of men, held high festivals to Ostara (whence the word Easter comes) they were filled with the true Easter spirit. In this universe of ours death and darkness are not supreme. The power behind all things is the power of which the old Hebrew sang that "He turneth even the shadow of death into the morning." Out of the wreck of empires new and nobler empires arise. Out of decaying religions and beliefs comes the birth of larger religion and nobler belief. The pendulum of the centuries swings back and forward, up and down, but the hands on the face move forward only. Easter is the festival of the eternal spring. "There is a budding morrow in midnight" sang Keats. It is the true Easter song.

Nor has our hope of life hereafter lost anything; rather has it gained in this new attitude. The resurrection of Jesus, even were it a solid fact of history, is no guarantee for our immortality. For on the face of it his resurrection was unique. Our hope rests on stronger ground. What there is beyond the shadow no one knows. We know only what lies within the limits of our own experience. But we are coming to understand the order of

the whole universe of God as moving ever towards higher and higher forms of life. The very rise and decay of the planets is part of some wider cycle too wide for our vision. God is the power blossoming into love and wisdom even in human hearts. Death, dark though it seems, is but part of the way the Eternal goodness has with its children. And its shadow too is the shadow which is darkest often just before the dawn.

There we can rest. Unwilling to picture the future, for our pictures are so poor beside the thought of God. But at rest? Yes, unspeakably at rest, for underneath are the everlasting arms and within our hearts the Easter joy.

The Soul's Moral Challenge to the Universe.

EVERETT D. MARTIN, DES MOINES, IA.

Religion is not metaphysical dilettantism, a speculation about a being outside experience who is infinitely perfect in goodness and wisdom. Men talk in general terms about the goodness and fatherhood and love of God as though that were the gospel. What is that to me? You give the highest good of which you can conceive the name "God" and then you say, "this God is all good." You have told me nothing. Faith is not comfortable moralizing about the meaning of life, or the goodness of the Absolute. It is a demand for life on part of a struggling organism, the soul of man. Religion is not the acceptance of a piece of supernatural information on the part of humanity. It is the soul's challenge to the universe. It has the same basis as hunger or good health. It is biological. The Reason may say that the starchy substance about the embryo of the corn was not intended as food for us, but the empty stomach demands it upon the authority of the will to live. In like manner our critical faculties may pronounce the Eternal "unknowable." But the soul, struggling with the problem of living, must presuppose its own right to exist. It presumes a correspondence between the laws of its own being and the forces with which it deals. The world must answer to it in terms of its moral intuitions.

The old debate as to whether existence is in the last analysis a fact of mind or matter has little interest for religion. To faith the ultimate reality is a moral fact. It is the rising up of the Mystery within to declare "the Universe is as good as I."

It is commonly believed that the basis of religion consists in a demand on the part of God that men be good. The reverse would be nearer the truth. The historic gods have all been symbols of the moral issue of life as different ages have seen it and stated it. There has been a constant evolution of the idea of God corresponding to the progress of the moral enlightenment of men. When gods have fallen below the ethical standards of an age, they have been taken out and publicly whipped or have been cast off to make way for more moral gods, or, as is frequently the case, retained and feared as devils. All devils are "ex-gods."

The Jehovah of the Old Testament reveals such an evolution. There is a world of difference between the god of pre-prophetic Hebrew religion who, in the time of Elijah, was worshipped as one of the Baalim and the Lord of Hosts of the Eighth Century, or still loftier "your Heavenly Father" in the teaching of Jesus. But even at its highest the purpose of the Bible is not to tell us about God, but its value consists in what men believed about God, or rather in what moral terms they challenged the universe. Their faith was true if their god was a symbol of their highest moral strivings. There is for instance no more reason why we should try to worship the god represented in that blood-thirsty poem the Song of Deborah than Thor or Zeus, but the religion expressed here was sound, for that barbarous age. The god of those people was no more tragic or

brutal than their own struggle to live. He correctly symbolized it and so honest men were not ashamed to pray as they often are when they try to worship a god-symbol they have outgrown. To worship a god morally our inferior is the only infidelity. It stultifies reason, belittles conscience, enthrones a lie, turns belief into a compromise, praise to flattery, prayer to self seeking, obedience to cowardice. There can be no worship where there is not wholehearted respect. Professor Foster says somewhere that faith is not the fact that we have a god. "It is our god-making capacity." And in his book, the "Finality of the Christian Religion" he closed the argument with the statement that God for us must be as good as Jesus. This is a great need today, a god-symbol that will conserve our highest, and still be free from metaphysical speculation. A "Christian God." To say God is Christian is to challenge the universe in terms of the Christian point of view. It is to say that the moral values represented to it are fundamental and must ultimately be vindicated in society. It is to say that somehow the ethics of the New Testament shall be made practicable. The Christian religion thus understood requires vastly more faith than is needed to believe the miracle stories of traditional dogma.

It is only as a challenge of the soul of an age that we can understand the religion of Jesus. It was not a theology taught by doctors and apostles of even Jesus. It was a popular awakening which the doctors and metaphysicians were at a loss to understand. It was the breaking out of a new type of spiritual energy. It was the expression of the most genuine moral passion of an age, though organized about a center far from that of the then approved conventional religion. It was the demand of serious men for life, for real life, not a hearsay or make believe. It was the assertion of the sacredness and inviolability of men's personality, flung in the face not only of the then existing social order, but of the whole Cosmos if need be. Its gospel was its demand, the Kingdom of God on earth, soon,—a new "olam," "aion," in opposition to the "present evil world."

The followers of Jesus were first known as the Ebionim "poor." Their simple creed that "Jesus is the Messiah" was not originally a philosophical dogma of the Incarnation, but an assertion of a moral and social ideal soon to be established by this wonderful "Anointed," one, with the Sermon on the Mount as its basis.

There are many things in our present culture, our institutions, our conventional ethics, our civilization out of harmony with the Christian sense of values. It is towards the christianization of these that the spiritual energies of our times are directing the soul's moral challenge. Greater victories await the religion of Jesus in winning from Paganism modern industry and government and pleasure and fashion and home than have ever crowned its efforts on the mission field. This movement it is which constitutes the spiritual meaning of these first years of the Twentieth Century, and is the beginning of the long hoped for revival of religion. But it is not coming through a rekindled interest in historic creeds. It is not originated by those who moralize about life but as a demand for a larger and better and more just life on the part of the millions. It is permeating all society with new moral values. The consciousness of the sacredness of human life, slumbering in the heart of the race is finding a new symbolic expression. It is placing life above the means of living, the development of personality above the machinery of our present industrialism. This spiritual quickening is still in many localities subconscious, but its influence is unmistakably felt in everything with which our age deals.

It all means that a new psychological type has been produced. This modern man is here proclaiming as others have done before him, his right to be. Struggle with rude, hard forces, fighting a ceaseless battle for his existence, disappointment and sorrow and perplexity await him as it has all the others who have lived. And as they made battle flags and named them gods so must he. The great task of the conservation of

value is committed to him and he too, though in different symbols, makes the old demand that the world be conducive to the realization of his ideals. "Shall not the judge of all the earth do right!"

Native Elements of Religion.

MANFRED LILLIEFORS, PH.D., OMAHA, NEB.

I assume at the outset that all religions are equally divine; also that the religious man believes in all of them, not as formulated creeds and concepts, but as fundamental feelings and sentiments.

While no definition of religion can cover the entire ground, the one given by Schleiermacher, "Man's feeling of dependence upon a power not himself" is, perhaps, the most inclusive.

This feeling, however, comprises several elements, the first of which is, OBEDIENCE TO THAT POWER. Without obedience there can be no religion. The religious man must ever be a God-centered man. "Obey my voice," whether it comes in the whirlwinds of emotional ecstacies, or in the quiet whisperings of the soul's solitude, is, therefore, a divine command obligatory in all ages and religions. And it is in the sense of this obligation that lies centered the motive power of human progress and human redemption.

Another element is REVERENCE FOR THAT POWER. Without this there can be no obedience. The sense of the goodness of God, on the one hand, and of profound mystery, on the other, are the two abiding features of reverence. To us as well as to the ancients 'tis true that "God moves in a mysterious way His wonders to perform." While many of the mysteries which to early man seemed divine caprices have been revealed to us as phenomena of law and order, the goodness of God, the mystery of the world, are thereby not decreased. Our larger Universe, with its stars innumerable, revolving in ceaseless motion in their own appointed circles from everlasting to everlasting is no less mysterious than the flickering lights on the celestial dome of an earlier conception. Mystery lies at the root of things and reverence is the soul of appreciation.

A third and final element in this Godward side of religion is THE DESIRE FOR COMMUNION WITH THAT POWER. It is embodied in all religions, whether it be in the forms of magic formula and incantations, or in the sacrifices and communal meals of earlier peoples, or in the devout meditations of Hindu yogis and Christian saints, or in the fervid prayer meeting of Evangelicals, or in the silent watches of quietists, or in the soul's pouring forth its desires and aspirations in the secret chambers,—'tis the same principle beneath, the same human longing, which springs from a profound realization that our ultimate happiness lies centered in God. It is a universal demand—a demand in which the religious life reaches its highest and most distinctive point—engrafted into man's spiritual organism, and is the soul of all worship. Hence, however much we may outgrow certain forms of worship, other forms must inevitably take their place, purer and nobler, perhaps, but the fact of worship itself remains an essential requisite of the religious life.

These elements—obedience, reverence, communion—are bound up with the problem of man's relation to God, and thus constitute the theological aspect of religion. It is theology reduced to its simplest terms.

But religion has not only a theological, but also a sociological aspect as well? A sociological aspect? Yes—fortunately we are beginning to realize in thought what has always been a fact of experience. And was there ever a religion that had not a sociological aspect? Would it be worth having? 'Tis only modern times that have tried to divorce the religious life from social life, because so much of modern life is not in harmony with the demands of religion. But these attempts have only served to

deepen our consciousness of the futility of all such effects. Religion ever has been concerned with the problem of men's relation towards one another. Space does not permit me to develop at length all the elements which constitute this man-ward side of religion. I shall, therefore, only call attention to those which seem fundamental.

The first of these touches directly upon the child-life, and is called FILIAL REVERENCE AND OBEDIENCE. So important was this considered in ancient times that it extended even to the worship of ancestors. And in modern times some of our most noted psychologists have considered the child's early training in this respect so fundamental as to exclude any other religious instruction, it being considered as the best stepping-stone towards a more genuine acceptance of religion at a later day. However this may be—and for myself I consider it intrinsically wrong—we may safely lay it down as a principle that filial reverence and obedience are preeminently the religion of childhood.

It is in the home, therefore, that religion receives its first impulse,—here that the foundation of character and destiny alike is laid.

But while religion begins in the home, it does not end there, but must be carried out into the larger world of human relationship. 'Tis there that it becomes tested, and its quality ascertained.

It would be impossible to state in detail all the elements which center in this vast and complex problem of human relationship. I have instead endeavored to resolve them into what I conceive to be an all-inclusive principle, viz:—THE SACREDNESS OF THE HUMAN INDIVIDUAL, with his rights and his privileges, his thoughts and his feelings, his visions and his labors. It is a principle which throughout the social and religious history of the world has constantly been struggling itself towards recognition, and which it first fully attains, at least theoretically, in Christianity. It is preeminently the message of Christ to the world.

One more element remains, an element which constitutes the very foundation of practical and personal religion. It touches the most vital springs of man's being and presses into the most hidden recesses of the human soul. It is embodied in the commandment of PURITY, prevalent in all religions. In the various rites of purification among earlier peoples it found a sort of semi-conscious expression. While its clearest articulation was perhaps, reached in the noble Parsee religion, which exhorted its devotees to "purity in thought, word and deed." And it was the realization of this profound human need which moved the ancient psalmist to pray: "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Religion is, therefore, not a matter of priestcraft, as some would have it, rooted in fear and embellished by sentimentality, nor an extraneous, mechanical thing, super-imposed from without, but an intensely human thing—perhaps the only human thing about us and therefore preeminently worth while.

What Should The Church Stand For?

PERCY DAWSON, PH.D., ANN ARBOR, MICH.

I have been asked to give my "idea of what the church should stand for" and "what the church ought to do" because my "experience and previous training are quite different from those of most Unitarian ministers." This invitation I accepted unhesitatingly, believing that my opinion is worth stating or it would not have been called for.

I define religion as, first, the love of God, objectively indicated by godliness, personal piety, and second, love of man, objectively indicated by brotherliness, philanthropy. Certain persons place religion high in their scale of values, and if such persons desire co-operation for

religious purposes they form associations. These associations are manifold,—Association for the Improvement of the Condition of the Poor, National Child Labor Committee and many others, and among these is the church. The object of this association is to promote religion, that is, to engage in philanthropic work and to cultivate personal piety. Where the philanthropic field is occupied by other organizations the church may withdraw, and it is quite conceivable that conditions might arise in which the activities for cultivating personal piety might be divided among separate organizations not calling themselves churches. If so, the work of the church would become more restricted. Indeed, one might ask what then would remain for the church to do. Theoretically nothing; practically a great deal. For it is the nature of most people to specialize, to become too exclusively pious or too exclusively philanthropic, a religious asymmetry resulting. Consequently the remaining function of the church would be to stand for the whole man, that is to assist the social workers to habits of contemplation and self adjustment, and to insist that pious persons engage in philanthropic activity. Such an association it is true might cease to be called a church; it might be called an association for the interchange of godliness and brotherliness, but we must not cavil about names.

The church as it stands today has therefore three functions: first, pietistic; second, philanthropic, where not ousted by other special organizations; third, the production of symmetry as above indicated, a sort of religious orthopedics. The second function is probably temporary; the first possibly only temporary; the last permanent so long as the nature of man remains as it is now.

What then should the church stand for? For the production of supermen both in godliness (personal piety, realization of the ideal in self) and brotherliness, (philanthropy, realization of the ideal in society). At the present time the best exponents of godliness are the anarchists, and the best exponents of brotherliness are the socialists, and the church must deal with both and reconcile both principles. Some may take offense at this. If so, it is because they are thinking not of principles but of persons.

The second question is, what ought the church to do? In general, it is to help all persons of all ages to live religious lives. This is just what the church is trying to do now, and all that I can add is a few suggestions as to the direction which our efforts might take.

ORGANIZATION. First, many churches are either patriarchal oligarchies or autocracies limited by rebellion. The ideal to be sought is a democracy in which each individual plays a considerable role. This might perhaps be reached by frequent meetings of the whole association, gradual curtailment of the powers of the executive officers and of the minister, with perhaps the ultimate elimination of the latter should this be necessary for keeping alive the sense of responsibility among the members of the association.

EDUCATION. First, a greater emphasis should be put upon the needs of the children. The children should have the best that the association could give in the way of religious and moral instruction, and the work in the Sunday School should be followed up by mothers' meetings, etc. Second, no effort should be spared in coping with the problem of the high-school boy and girl and the college student. This might be accomplished by making the church a social center, where with self-government and no restrictions, the young people might do what they chose. This would lead to entertainments of all kinds, and open a way to frequent talks and lectures of religious and moral nature specially suited to the practical needs of the young people.

PROPAGATION. First, it would seem to me a wise move to abandon the name Unitarian for that of Free Religious Association or something of that sort and to remove from all conspicuous places the Shemah (Deut. 6:5) and other shiboleths offensive to orthodox Christians. Second, simultaneously we might

abandon the word Christian in the phrase "National Conference of Unitarian and Other Christian Churches" and other shiboleths offensive to Jews, Hindus or other liberal non-Christian sects with which we ought to affiliate. Third, we ought to be far more aggressive. Carefully separating our theology and our religion we should advance both, not with a view of strengthening our churches, but of serving the public by spreading abroad our religious gospel and our liberal theology.

In pursuit of brevity I have in many cases laid myself open to hostile criticism. I feel that had I the space to present the case in detail such hostility would not arise. Therefore I crave the indulgence of those who think that they differ from me, and hope that this communication may be the source of much friendly though animated discussion.

Loss and Gain in Religion.

GEORGE A. THAYER, CINCINNATI.

Our generation is gravely disturbed by the question whether religion is holding its own among intelligent people. There is much to be said in support of the doubter who feels that our time is gradually becoming indifferent to the concerns of the spiritual men; and on the other hand in favor of that opinion which declares that never before was there so much genuine faith in spiritual realities.

Many of the best minds are doing with regard to the world of the unseen what the sailors have to do in safe navigation. The voyaging of the oceans in reasonable security depends upon certain charts which mark the location of islands in mid channel and of dangerous shore reefs. While some of these charts may be good for centuries this is seldom true of all ocean maps. New islands push up from the bottom, new sand bars appear. Strange rocks lift their threatening noses. And so the boards of navigation must constantly prepare revised guides for the mariner.

In religion there is at times strong need of new charts; for our human perceptions marvellously alter as the world waxes old; earth, sky, death, eternity and the future are in few respects viewed by our generation as our fathers saw them. We must have new charts; and some wise persons find such for themselves; others are not quite sure where they are going or whether sailing life's sea is worth the trouble and pain which beset it.

There are people who think themselves religious whose faith is hardly more than a traditional ceremony; they attend church service, they confess their formal sins occasionally; but it cannot be said that they bestow much thought upon anything which makes for the genuine good of the community; they do their whole duty to God in offering him some word of honor. Such persons might as well live in a South Sea Island as in America or Europe; they would be just as religious in calling upon Mumbo Jumbo as in invoking Holy Mary or Christ.

There are those who are, as they think, indifferent or hostile to religion, who are centres of spiritual energy, giving time, study and action to many a cause which looks towards making earth a Paradise; who do not wait till the cause happens to appear but are alert in searching out human needs.

Wherefore we may not be sure that our world is truly loving God and man, which is the heart of religion, by counting the occupants of pews on Sundays and the number of converts to the ancient confessions of doctrine; for there have been days in which we should shudder to imagine ourselves living when churches outwardly prospered, but poverty, crime, hardness of heart and destructive warfare flourished with little protest from priest or layman.

Testing the temper of the age by its standards of moral and social obligation, its ideals of what man owes to his brother man, there never was a greater body

of enthusiasm and consecration. Everywhere are movements for the uplift of those who have been at the bottom of the social heap; for the slave, the poor, the insane, the ignorant; and ideals of politics, bad as they casually look, at times, were undoubtedly never so high.

Tried by the rules of Micah and James, with regard to pure religion and undefiled, our generation is more religious than any before it. For our individual selves we may help to clear the problem as to whether or not we have lost or found religion by asking if we have any interest in the deeper meanings of life; the wholesome interpretation of sorrow, disappointment and other tragedy; and are trying to put those deeper meanings into our conduct.

In periods of great material prosperity, such as Christendom is now passing through, all of us are liable to be swept into the current of belief that the most important thing is bodily comfort and exemption from the common pains of mankind. The elect souls of such epochs, the saving remnant who preserve essential faith, are those who keep steady to the anchorages of assurance that the great world of which we are but passing atoms is a world of eternal values and meanings; and in these meanings we ought to have some noble contribution.

If we help to make life sweeter for the average man, in riches or poverty, if we can add to the sum of what man desires to know about the universe, if we can honor our race in some small way by our character and active service; so that all who come after us are able to cope with the difficulties and temptations which attend all living; then we are bringing the divine into the common and are making essential God more a reality to all souls.

The Act of Dedication, Indianapolis.

MINISTER.

In all times and all places, the children of God have acknowledged their dependence upon Him, and have sought communion with Him through pure thoughts and righteous living. To this end, they have builded houses of worship and have consecrated altars of prayer. In sympathy with these universal aspirations we have reared this house. Let us now dedicate it to the worship of Almighty God, the Father of All, in whose abundant love we live and move and have our being.

CONGREGATION.

To the Divine Spirit within and around us that moves us toward Love, Truth and Goodness, we dedicate this house.

MINISTER.

We cherish the life and teaching of that great prophet of the soul whose heroic sacrifice changed the cross into a sacred symbol; we call to mind the true-hearted of other days who loved and labored and died for the truth; we hold in loving remembrance those in whose faces we have seen the divine. To the memory and service of the ascended ones, let us dedicate this house.

CONGREGATION.

To the memory of our beloved dead, the gentle and true of former times, to all who have unloosed the bonds of ignorance and wrong, we dedicate this house.

MINISTER.

Let us dedicate it, as well, to the living; to those whose ways are good and those whose ways are evil; to the strong souls that stoop to share, and the weak and defenseless waiting to receive; to the darkened mind, the tempted heart, the life weary and heavy laden. To all human need, let us dedicate this house.

CONGREGATION.

To the ministry of the strong to the weak, to the bringing of light into darkness, to the giving of hope, courage and spiritual wealth to all human souls, we dedicate this house.

MINISTER.

Let us dedicate it to the proclamation

of the truth. that sets men free. To the liberty of the sons of God, to the fearless reading of every fresh revelation, to freedom from all prejudice, to reverence for all worth of the past, and to the eager acceptance of all truth which the future may unfold, let us dedicate this house.

CONGREGATION.

To the growing truths of God, to the fellowship of all reverent seekers after knowledge, to the communion of all earnest bearers of the light, we dedicate this house

MINISTER.

Let us dedicate it to those high ideals of righteousness which lead on to salvation in this world and in all worlds. To obedience to the moral law, to honorable manhood and staunch integrity, to the dignity of faithful citizenship, to the truth-loving mind and the pure heart, let us dedicate this house.

CONGREGATION.

To the upbuilding of character in all things honest, just, pure, lovely, and of good report, we dedicate this house.

MINISTER.

Let us dedicate it to that love which binds all men into one great family. To the brotherhood of man, to the fellowship of rich and poor, high and low, to the kingdom of good will, let us dedicate this house.

CONGREGATION.

To that which is greater than faith or hope, to the service of love which never faileth, but hopeth all things, believeth all things, endureth all things, we dedicate this house.

MINISTER.

Let us dedicate it to the religion that makes human life divine. Here may words of truth and comfort be spoken; here may the incense of prayer ascend; here may the old dream dreams and the young see visions; here may the little ones be consecrated, the youths and maidens say their marriage vows, and those who weep over new-made graves learn that love can never lose its own.

CONGREGATION.

To all that sweetens and ennobles our daily lives; to the tender meanings of childhood and home; to the hopes that shine like stars above us, and the faith that can look with no fear on what lies beyond the horizon, we dedicate this house.

MINISTER AND CONGREGATION.

O Lord, the Father Eternal, who knowest the love and sacrifice built into these walls, help us to make this house holy, by the holiness of our lives and the devotion of our strength to the service of the world. So, indeed, may it become to us and to our children's children, a house of God, a very gate of heaven. Establish, O Lord, the work of our hands —yea, the work of our hands, establish thou it.

Rev. Joseph P. MacCarthy, who recently resigned his pastorate with the People's Church at Kalamazoo, Mich., was installed as minister of the First Parish in Waltham, Mass., on Friday evening, Feb. 24th. An invitation had been sent to each of the 35 churches in the South Middlesex Conference, inviting them to send the minister and wife and two delegates, and a large number responded. An informal reception was held followed by supper and at 7:30 occurred the installation service, as follows: Invocation, Rev. C. A. Drummond, of Somerville; Scripture lesson, Dr. Mason, Universalist Minister of Waltham; Sermon by Rev. Howard Brown, of King's Chapel, Boston; Prayer, Rev. Benjamin Bulkley, Beverly; Welcome of the Church by chairman of Parish Committee; Right Hand of Fellowship, Rev. George Hale Reed, of Belmont; Charge to Minister, Rev. C. E. Park, First Church in Boston; Address to the People by Dr. Samuel Eliot, President of A. U. A.

"If we only check a cowardly impulse in time, or if we only DON'T strike the blow or rip out with the complaining or insulting word that we shall regret as long as we live, our feelings themselves will presently be the calmer and better, with no particular guidance from us on their own account."—William James.

NEWS FROM THE CHURCHES.

OHIO.

CLEVELAND.—First Unitarian Church, Rev. M. O. Simons. Unusually fine histrionic ability has developed in the church this winter. Three interesting plays have been brought out, adding greatly to the enjoyment of our social life. About a dozen men meet with the minister at a down town restaurant for luncheon every Tuesday. It is a fine friendly opportunity. A number of our men take turns in reading to a group of blind men every week. It is a beautiful service which is greatly enjoyed by all concerned. A number of our young women have volunteered their services to two of the Settlement Houses this winter. There is no lack of good will if it can be given opportunity. Mr. Simons has begun a Bible study class in the Woman's Alliance. A number of people from other churches are attending it. A sermon on the book "One Way Out" filled the church to overflowing on March 5th.

DAYTON.—First Unitarian Church,—Rev. Troward H. Marshall. The new Unitarian cause at Dayton reports satisfactory progress on all lines. The membership has been slightly increased of late, and a campaign is now going on for the entrance into actual membership of those people who have been manifesting an interest in the church. Mr. Marshall reports that the circle of influence of the church is rapidly widening in the community, and there is every prospect for a rapid growth, both in numbers and in influence for good.

The Church has almost completed the acquiring of land to supplement the fine gift of land made by three of the church members. With this property paid for, the church hopes next fall to think seriously as to the building of a permanent home for itself.

The Educational work of the Church is reported as being in a very prosperous state. The Sunday School has been organized, along novel and modern lines, and the children are reported as being "eager" for Sunday morning to come! The adult work—the STUDY CLUB—meets at the same time as the Sunday School, and is having a most helpful and enjoyable year of study. In the STUDY CLUB, Bible is taught only once a month—by the Minister. There has been such large demand for more detailed presentation of modern Biblical scholarship, that a supplementary BIBLE STUDY CLUB has had to be organized, meeting once in two weeks at some home. These meetings have been of great interest, and the attendance at them is inter-denominational. These meetings are proving helpful in many ways.

In fine, the Dayton church, both minister and people, report progress all along the line; they are facing the future with a very strong optimism.

MICHIGAN.

GRAND RAPIDS.—All Souls Church, Union of Universalist and Unitarian Societies, Rev. H. B. Bard. The calendar of this vigorous church for February and March suggests that a "Civic Revival" is in progress. The subjects at the morning services are "Religion in Action," "What is Christian Socialism?" (by Rev. Harvey D. Brown of Milwaukee), "The Children of the Nation," "The Men Behind the Bars." "The City That Is to Be" (by Myron Adams of Detroit). "The Conserving of Moral Force," "Getting Out of the World What Belongs to You." At noon the "Class in Religion and Life" has met in the main auditorium of the church and heard experts tell "What Some Cities Are Doing for Their People." The subjects and speakers for March are as follows: "The City and Recreation," Mr. Edwin J. Ward of Madison, Wis.; "Some Forward Movements in Detroit," Rev. Myron E. Adams; "Civil Service Reform and its Application to Municipalities," Hon. Wm. Dudley Foulke, Richmond, Ind.; "What Grand Rapids Is Trying to Do for Its People" by local speakers. The Vesper services at 4:15 in the afternoon fit into the general program for the month. Mr. Ward gives an illustrated lecture on Social Centres, Mr. Foulke speaks on "A Court for the

Nations" and on the other two Sunday afternoons, Mrs. Cherryman, the Pastor.s assistant, reads "The Family" from Oppenheim's "Dr. Rast" and "The Piper" by Josephine Preston Peabody.

All these services were well attended and some of them created deep and abiding enthusiasms. The extra effort involved was amply justified by the results.

Grand Rapids.— Holland Unitarian Church, Rev. B. A. Van Sluyters. This church is dealing with the problem of an adult membership accustomed to the Holland language and a group of youth and children to whom English is the natural speech. At present the regular services are conducted in the Holland language three Sundays in the month and in English one Sunday. English is used in the Sunday School and in the "Catechism" for Young People on Sunday evenings. Within the last few months the church has seemed to gain new vigor. At the close of service the people linger for social greetings and a cup of coffee. The pastor, who moved out of the city on account of his wife's health, has just moved back into town, bringing him near to the church. This means much to us. On March 12th Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, preached for us and met us personally, being greeted by an unusually large congregation.

Grand Haven.— First Unitarian Society. Rev. Mr. Bard, minister of All Souls Church, Grand Rapids, has been coming here for evening services twice a month through the winter. Under his ministrations the attendance has increased and the interest has grown. On Sunday evening, March 12th, Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, preached for us and brought us a renewed sense of fellowship with our sister churches.

ILLINOIS.

Geneseo.—First Unitarian Society, Rev. D. M. Kirkpatrick. An effort is to be made to establish an associate alliance which will include the alliances at Buda, Sheffield, Geneseo and Davenport. A meeting for organization is to be held here on Wednesday, April 5th, to take advantage of the presence of Mr. Lawrance, President of the Sunday School Society, on that day.

WISCONSIN.

Kenosha.—Henry M. Simmons Memorial Church, Rev. Newton Mann, acting minister.—Two months of the present provisional arrangement have gone by, and we are taking note of appearances. It looks as though there might be in sight some fruit of faithful labors here through the last eight years—to go no further back—notwithstanding the discouragement of the little band at the departure of one after another of their ministers whose devoted activity is and long will be subject of continual and unstinted praise. The apparent imperviousness of this community to liberal ideas has all along prevented any such growth of the congregation as might reasonably have been looked for considering the able leadership, the possession of an exceptionally beautifully church, a fine organ, excellent choir, and—thanks to the heirs of the late Z. G. Simmons (who, beginning forty-five years ago with the birth of the organization, was to his death its chief supporter)—sufficient financial backing. It seemed impossible to raise the usual attendance much above a score of persons. The jostling of spirits coming from the capture of their last supply by the Third Church in Chicago moved the little company to a final effort, which was confessedly to be either a death struggle or a gathering in of life and strength. Steps were taken, in the language of one of the trustees, to "stir up the old town." Coincident with this effort came the explosion of the powder-mill near by, which literally shook things to their foundation, outdoing in its way the spiritual shock thus far communicated by our church; but nothing done in the city by the explosion is half so notable as the congregations gathered some Sundays at the Simmons Memorial. The damage to windows from the physical shake-up will soon be repaired; but

whether the breaches effected in the defenses of certain damnable ecclesiastical and economic superstitions will be as readily closed, whether the light let in can be as easily put out as the broken windows have been boarded up. remains to be seen

In the midst of this revival of our hopes—withal of uncertain significance, as are most of our experiences in this world—we mourn the loss of a dear friend, Mr. W. P. Robinson, one of the worthiest, longest-tried, most devoted upholders of this church, at the time of his death secretary of the board of trustees. Though he could not long have survived, being afflicted with a grave heart trouble, his death is thought to have been hastened by the shock of the great explosion.

IOWA.

DES MOINES.—First Unitarian Society, Rev. Everett D. Martin. The spring meeting of the Iowa Unitarian Association was held here on Tuesday and Wednesday, March 28th and 29th. Tuesday afternoon was devoted to consideration of the "Attitude of the Church towards Amusements" and Wednesday forenoon to business with a discussion of "Missionary Methods." Tuesday evening was devoted to the Installation Service of Mr. Martin as minister of this church. More extended reports will appear in the next issue of this paper.

MANLY. — The little group of Unitarians in this neighborhood was recently brought together by the funeral of William Henry Holden, son of Mrs. Hannah Holden. Mr. Holden began his connection with the Unitarian church in England as a boy and clung to it after coming to this country. With his father he assisted in erecting a little meeting-house in Manly and aided in maintaining occasional services. The funeral was conducted by Rev. Robert E. Ramsay of Davenport. Mr. Holden leaves a wife and five children.

NEBRASKA.

LINCOLN.—All Souls Church, Rev. A. L. Weatherly. The monthly bulletins of this vigorous church show many activities in addition to the regular Sunday morning service. There is a "Social Ethics Class" which meets at the close of the morning service and which discusses the practical application of ethical ideals. This class is under the leadership of Prof. L. E. Aylesworth. The topics for March were "Probation Work." "The Relation of the Public to the Public School," "The War with Trachoma among Lincoln's Foreign Population," "Mortality of Children." These papers are careful studies of local conditions by experts. There is also a Student's Liberal Religious Union, the outside speakers for which in March were Rev. H. W. Foote and Hon. C. S. Allen. There is a Dramatic Club meeting every week, a Boy's Orchestra, a Girl's Lend a Hand Club and, of course, a vigorous Woman's Alliance. Rev. H. W. Foote preached on March 5th and the pastor's sermon subjects for the month were "Power the Goal of Life," "Ancestor Worship," "The Function of Law." The Rically String Quartet was engaged by the church to give a series of musical vespers on Sunday afternoons in March. A short address was given by the minister at each service. The church has been crowded at these meetings.

SOUTH DAKOTA.

BROOKINGS.—First Unitarian Society, Rev. Robert P. Doremus. A series of Wednesday evening conferences has been established. These meetings are held at the home of Mr. and Mrs. Ivie E. Lees. Fortnightly, since January 11th, there have been readings and discussions on topics of current religions and ethical interest. The alternate Wednesdays have been devoted to a literary and historical study of the Bible. Mr. Doremus is also giving a course of eight readings of modern dramas. The sermon subjects for March were "The Evolution of the Idea of God," "Thy God, My God," "Challenge and Truce," "While Thou Art In the Way." Unity Circle, the Woman's Society, meets on alternate Friday afternoons. The men come to supper and after supper a conference is held. In the course of Dramatic Read-

ings "The Shepherd" by Olive Dargan, "The Servant in the House" by Charles Rann Kennedy, and "Strife" by John Galsworthy have been already presented to good audiences. Mr. Doremus has also spoken at the College Chapel and is giving a series of readings at the College. Rev. Rett E. Olmstead, a former pastor of this church, has been in Brookings on an extended visit.

KENTUCKY.

LOUISVILLE.—Church of the Messiah, Rev. Maxwell Savage. This city, being on the south bank of the Ohio River, is one which prides itself on being conservative. That word, rightly translated as applying to cities, means behind the times. In such a community the Unitarian Church is not the most popular institution. Nevertheless we can report that things are well with us. At present Mr. Savage is preaching a series of sermons on the Great Affirmations of Unitarianism. The congregations are growing from Sunday to Sunday and new people are joining the church. The Sunday School increases slowly but surely. The Woman's Alliance is strong, active, busy. At present they are building a new and ample kitchen wherefrom the church suppers and Men's Club dinners can be served more easily than formerly.

Last December we came to the annual meeting with a surplus in bank, in spite of the fact that our budget last year was much larger than usual on account of renovations made to the building last summer. The spirit of the people is of the best : the church is alive and hopes to constantly bear more fruit.

The Board of Directors of the Western Unitarian Conference met at Chicago Headquarters Friday, March 3rd, at 2 P. M. Present Mesdames Delano and Lynn, Messrs. Foote, Hawley, Pittman, Pulsford, Slade and Smith. The minutes of the last meeting were read and approved. The secretary reported that the church at Mattoon had turned over its funds to the Conference to be kept intact as the Mattoon fund, the interest to be used for Conference expenses, retaining for twenty years, however, the right, under certain conditions, to claim the principal sum for the purchase or erection of a building. It was voted that the secretary should send a letter to the trustees of the Mattoon church expressing the Board's appreciation of their action.

It was voted that the secretary should act as chairman of the program committee for the next annual meeting and should appoint the other members of the committee to serve with him, this committee to report a provisional program at the next meeting of the board.

It was voted to empower the treasurer to open a hundred dollar checking account in the ladies department of some Chicago bank to be checked against by Miss Lina Scheible, cashier, for office needs. Adjourned at three o'clock.

ERNEST CHARLES SMITH, Secretary.

The fifty-ninth annual meeting of the Western Unitarian Conference will be held at Indianapolis, Ind., with All Souls church, on Monday, Tuesday, Wednesday and Thursday, May 15th, 16th, 17th and 18th. Each church should elect delegates and, if possible, provide for the expenses of its representatives. It is important that delegates should be chosen in good season and that notice of intention to attend should be sent to the entertaining church. The program of the conference sessions will appear in our May number.

The authority of parent and teacher is necessary, having its roots in the organic conditions of life, but its end and aim is the formation or development of an individual, who will exercise his judgment and conscience upon the things received on authority. It labors to render itself needless. This does not make authority less real, or its exercise less necessary, but it defines the field of its usefulness. Education means, or **ought** to mean passage from dependence to independence, from direction by others to self-direction, from Law to Grace, an advance to personal conviction and conscious personal responsibility.

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met on March 3rd with the Swedish Unitarian Church, in their present hall in the Viking Temple on Sheffield Av. The meeting was called to order at 11 A. M. with Mrs. E. C. Smith, the president, in the chair.

After devotional exercises led by Mr. Smith, the secretary, Mrs. Fleming being absent, Mrs. McCarthy of Evanston was appointed secretary for the day. The secretary's report of the last meeting was read and approved; also the treasurer's report showing a balance of $5.60 in the treasury.

Report of the Cheerful Letter Committee was given by Miss Fry, the chairman, with a brief account of many letters written, reading matter and other gifts sent into lonely homes and of the much cheer and comfort they brought.

The paper for the day was by Mr. H. H. Hardinge, and called "The Cause of the High Cost of Living." Mr. Hardinge proved to be an ardent supporter of Henry George's single tax plan, and gave us a very interesting explanation of his ideas. He explained to us that there is plenty of wealth in the country, but its faulty distribution caused the apparent lack. Our bad system of taxation caused the burdens of government to fall upon industry, in other words upon the poor man, instead of upon monopoly. He believes that a single tax upon land would cause the opening up of all unoccupied land and gradually relieve the congested centres of population. There would then be more work both on the land and in the cities, because of better distribution of labor, wages would rise, and thus involuntary poverty would be done away.

An interesting discussion followed. At 1 o'clock the meeting adjourned for lunch with our hospitable hostesses. Present 73. Collection $9.10.

M. S. MCCARTHY, Secy pro. tem.

The next meeting of the Chicago Associate Alliance will be held on Thursday, April 6th, at 11 A. M. with Unity Church, Barry Ave., near Evanston Ave. The subject will be "Alliance Work: What Methods Best Meet the Needs of the Unitarian Church Today?" One representative of each alliance will speak on this subject. Report of Post Office Mission Committee. Luncheon at one o'clock.

Last month the report of the secretary's field-work was crowded out by pressure of news so this present report covers nearly two months. In this time the secretary has visited Mattoon, Unity Church, Chicago, West Pullman, Jackson, Kalamazoo, Cincinnati, Indianapolis, Grand Rapids, Grand Haven, Mount Pleasant, Harrietta, Traverse City, and Hobart. At these places he preached or took counsel with boards and committees, in some instances doing both. The usual amount of office work was carried on and the secretary found time to attend the Associate Alliance meeting with the Swedish Church and to address the Haeckel Fellowship.

Rev. Lauritz Hagerup-Nissen, formerly connected with the Norwegian Lutheran Synod, having satisfied the Fellowship Committee is hereby recognized and commended to our ministers and churches. W. Hanson Pulsford, F. M. Bennett, Ernest C. Smith, Fellowship Committee, for the Western States.

The corrected schedule of Mr. Lawrance's dates in this district is as follows:

Sunday, March, 26th, Louisville.
Monday, March 27th, Louisville.
Tuesday, March 28th, Indianapolis.
Wednesday, March 29th, Indianapolis.
Friday, March 31st to Monday, April 3rd, St. Louis.
Tuesday, April 4th, Sheffield.
Wednesday, April 5th, Geneseo.
Thursday, April 6th, Davenport.
Sunday, April 9th, Omaha.
Monday, April 10th, Sioux City.
Tuesday, April 11th, Humboldt.
Thursday, April 13th, Des Moines.
Sunday, April 16th, Keokuk.
Tuesday, April 18th. Madison.
Wednesday, April 19th, Chicago.
Friday, April 21st, Detroit.
Sunday, April 23rd, Cleveland.

(*Continued from second page of cover.*)

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev C. A. Polson

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts, Urbana. Hour of service, 11 A M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Robert P. Doremus, 510 Medary Ave.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage, The Chesterfield.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement